

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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FREEDOM'S SONG.

[FOR THE INTERNATIONAL SOCIALIST.]

BY E. A. W. HUGO.

CAN you hear a song round the old earth ringing,
The Battle Hymn of the Dawning Day?
Can you hear the message its music bringing
To those who wait for the Final Fray?
Its summons sounds in the darksome places,
The shadowed valleys of men's despair;
And where the sunshine with glory graces
The mountain tops: it is calling there.

You hear it at times in an infant's wailing,
Or a mourner's sobbing borne on the wind,
Again it comes like a tempest railing,
Rage born of pain in the worker's mind.
Does it stir your heart? Set the red blood cours-
ing

In a maddening longing to right the wrong?
Your straying feet is its wild notes forcing
To march to the cadence of Freedom's Song

O, then comrades on to the Revolution,
The Red Flag flying aggressive, free;
Beneath its folds is the true solution,
Of the wrongs that are: in the days to be.
When the voice of Labor shall sound like thunder
From throats of millions that 'round it throng;
And the workers' chains shall burst asunder
To the thrilling chorus of Freedom's Song.

The Passing Show.

CONDUCTED BY DAVUS.

"This is the law and the profits"—Capital-
ism.

Where the palaces are splendid, there the
fields will be tilled by slaves.

The workers cannot leave their children
much money, but they can leave them a
knowledge of Socialism more precious than
rubies.

When you see a sign reading "Trespass-
ers will be prosecuted," Capitalism is hint-
ing that you should get off the earth.

Taft stands for the big capitalists: Roose-
velt for the small ones. Both rely on the
working class vote.

Cod liver oil extracted from shark's liver
is one of the latest capitalistic inventions.
Sharks preying upon sharks is like a return
to cannibalism.

The capitalist parties—Tory, Liberal, or
Laborite—all have a common object. They
all aim to keep on the back of labor.

"Commonwealth" means wealth owned
by all for the use of all. The Australian
Commonwealth is only a Commonwealth in
name. Work for Socialism and make it one
in reality.

The present transport strike in Great Brit-
ain throws some light on party politics.
Both Liberals and Tories have united to
fight the workers. When the strike is over,
the two old parties will divide again and
resume their squabbles. Yet the workers
keep on voting for the cunning gentry who
fight them in their struggles for better condi-
tions.

The woman question is coming to the
front because it can no longer be kept in the
background. It is no longer a mere de-
mand for votes. It is an uprising on the
part of intelligent women on behalf of their
sex. They are casting off the fetters of cen-
sures, and rebelling against economic bond-
age. Like all strikers they do foolish things,
but they are imbued with the spirit of re-
volt, and that is everything.

It is the glory of the Socialist movement
that from its inception it championed the
cause of woman. It stands for the equal
rights of all regardless of sex or color.

There can be no social revolution while
the women of the world are denied their
rightful place in it. Woman has first say
in the education of the man, and a slave
mother will rear slave men. We should,
therefore, honor the women who revolt and
teach their sons to do the same.

Direct action is the best. One form of
direct action is to use THE INTERNATIONAL
SOCIALIST. In the long run its educational
influence will prove mightier than the guns
and bayonets of the capitalists. It will
make their victims think, and the exploit-
ers dread thought more than anything else.



—Cunning Nation.

The unemployed are slowly but steadily
growing under the fostering care of capital-
ist politicians. Many of them are roaming
the streets and parks, hungry and friendless
—strangers in a strange land. Why is this?
Why do men starve in a land of plenty?
Why are they workless? The answer is:
They have been brought here to form an
army of unemployed; to be a menace to the
men in jobs; to be scabs in time of strikes,
and loafers in time of industrial peace.

A friend said recently, "You Socialists
are a peculiar lot. You don't seem to fre-
quent the racetrack or the bars. You
don't seem to talk cricket, football, pugil-
ism, or horse-racing. You don't care for
the things that move the crowd. You don't
hurry yourselves hoarse over some gas-bag
politician who is trying to get you to send
him into parliament to make laws for your
enemies. You don't read the daily papers
like other people. You seem to read be-
tween the lines rather than along 'em. You
pick holes in everything you read, hear, or
see. You are a rum lot." The Socialist
strikes the other fellow as peculiar because
he wants to use his brain and think for
himself. He persists in discussing the
things that matter most.

The Socialists can do everything that the
capitalist class says they cannot do. They
can even employ the best talent to manage
the industries for all, just as the capitalist
of to-day employs it to exploit it for him-
self.

The profit system is based upon the folly
of the working class. Folly is mostly the
result of ignorance. The supreme task of
the Socialist, therefore, is to educate the
working class.

The Japanese have travelled far in the di-
rection of State Socialism. The govern-
ment owns and operates the post office, tele-
graphs, telephones, wireless, gas, electricity,
water, railways, and the tobacco, salt, and
camphor monopolies. It subsidises many
businesses, such as shipping, banking, etc.
It is far in advance of our Labor govern-
ments on the road they are travelling. The
government of Japan is very advanced in
nationalisation. It executed Kotoku and
other revolutionary Socialists. Our own
Labor governments, so far, have only jailed
strikers and conscripts.

In the course of an address delivered to a
conference of the public school teachers of
South Australia, Mr. G. H. Archibald, an
English lecturer on child psychology, re-
ferred to the Conscription Act. He re-
marked that it was the nature of small boys
to be combative. "I think the saddest
thing I have encountered in Australia," he
said, "is the military policy." Many
voices were instantly raised in dissent. "I
am sorry," the lecturer added, "but I am
afraid you are going to bring war up on
yourselves by that attitude, as sure as you
are a people." This is the opinion of an
expert, and the swashbucklers in the audi-
ence didn't relish it. This paper has em-
phasised the psychological effects of the train-
ing from the first. We have the leading
men of science with us, and only the un-
thinking graphomaniacs against us. We
must win in the long run.

Referring to missionary work in China,
Mr. Hartrick, an extensive traveller and
mining expert who recently returned to
Sydney from the flowery land, said that
"although no one would deny that Chris-
tianity was a more uplifting religion than
Confucianism, he thought that no good was
done by endeavoring to foist a foreign reli-
gion on to people who did not want it, and
who only laughed at us because we were
split up into so many different sects, and did
not ourselves follow the religion that we
professed." There are evidently over four
hundred millions in China alone who do
deny that "Christianity is a more uplifting
religion than Confucianism." The Chinese
laugh at wowsers, and poke fun at its
missionaries.

Sydney Worker commenced its leader
(June 27) by remarking that "There was
never a life-saving apparatus like the Labor
movement. It has saved more lives than
all the inventions that were ever patented."
As this referred to the political Labor party,
it may be admitted. The parliamentary
salary has saved the lives of quite a number
of Labor politicians.

Sydney Daily Telegraph asserts that
"naturally the men who join the comment
staff of a newspaper are in general sympathy
with its declared policy, but they remain
free to decline the advocacy of any-
thing in which they individually disbe-
lieve." This makes the capitalist pressman
out to be worse than even his worst enemy

describes him. The man who defends the
present capitalist system, because he believes
in it, is fit only for the kingdom of the king
of evil. The capitalist pressman defends
every foul abuse of to-day, because the class
that owns and thrives on abuses is the class
that rules society—the class that writes,
preaches, enacts, interprets, administers,
and enforces the law—in its own interests.
The institution of private property and the
cult of greed are sacred to his class, and to
refuse to write for "vested interests" would
mean literary excommunication for the
pressman. The capitalist class owns papers
and hires pressmen to write in defence of
their interests. Capitalism, and freedom of
thought, speech, or writing, are incompat-
ible.

"Out of the mouths of babes and suck-
lings cometh wisdom," says an old proverb,
and comrade J. R. Wilson forwards the fol-
lowing from Melbourne:

First Child (Roman Catholic): "Every-
thing in the world belongs to Jesus."

Second Child (Freethinker): "Well, our
house don't, because the landlord calls for
the rent."

Mr. E. W. Foxall, the English secretary
of the Japanese Consulate-General in Aus-
tralia, has just returned from a visit to Ja-
pan. He said, in a press interview, "I
have often heard Japan referred to as a poor
country, but I think a review of what has
recently been accomplished should prove
that it is a land of great resources. Take
one small item, for example, the national
debt. Just prior to the Russo-Japanese
war, the national debt of Japan was about
15s per head of the population. It is now
about £1 per head. Think of what is re-
presented by that extra £3 5s per head.
All the expense of the war—for they re-
ceived no indemnity—all the expenses of
new warships and military affairs to main-
tain the national status, and all the new
lines of railways, and other permanent im-
provements in the country. What is the
public debt of Australia? It must be some-
where between £80 and £100 per head."
Shylock certainly has a better footing in
Australia than in Japan, but the latter is
progressing. Another expensive war or two,
and she will no longer be a "poor country"
for the interest hunter. Of course the
workers will be poorer, but they don't count.
A poor country doesn't mean a poor people,
it means poor interest bearing. Such is the
cunning terminology of capitalism.

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The most impudent hypocrite of all is the great proprietor who, being the principal cause of the misery he affects to deprecate, would be disgusted and furious if he were to be shown in his true colors, and so trusts in ignorance and sophistry when he laments the condition of the poor, but secretly adds to their burden.

PROF. ROGERS.

Strikers and Troops.

BY W.R.W.

THOSE Laborites who have been arguing that it is very unlikely that the Conscript Army will ever be called out to shoot strikers, should read the speeches of Mr. Deakin, leader of the Liberals, and Mr. Fisher, head of the Labor Government in the Federal Parliament.

Speaking on the Address-in-reply, Mr. Deakin attacked the Government because Mr. Fisher had refused to send a military force to Brisbane during the tramway strike, when requested to do so by the State Premier. On behalf of the Liberal party, Mr. Deakin made what he called a "clear declaration" of the attitude of his side, which was that they would call upon the "official authorities of State and Commonwealth to cope with grave disorders of this kind if they arise." He further said that "the official authorities should be relied upon to preserve the good order and peace of the country," and by "official authorities" he made it clear that he meant both police and military. The troops, he said, should be used to suppress insurrection, "and if ever there was insurrection in Australia, it was in Brisbane."

It is quite clear, from the utterances of Mr. Deakin, that, had he been in power, the military would have been ordered to Brisbane. And as Mr. Deakin, by virtue of his position as leader of the Opposition, is some day fairly sure to be Prime Minister of the Commonwealth, we may rest assured that strikers will be met by armed conscripts when he and the Liberals are in power. Mr. Deakin contended that this power was rightly placed in the hands of the Federal Government, but in refusing to exercise it, and by allowing the State Government of Queensland to deal with the matter in its own way, a precedent had been established which would prove subversive of future Federal authority and control. Under this precedent, the States can raise a force of trained hoodlums whenever industrial strife arises. Thus the Federal Labor party, with its foolish Defence Act, has put itself into the position in which it only has the choice of two evils—either it must use its military forces or allow the States a free hand.

There is logic in the Liberal leader's argument. If there is to be a military force, he contends that it should be used when strikers are getting the upper hand. He is quite logical. From his standpoint the military should be used against strikers, and he promises to so use it if the need arises when he is in power. He points out that a military force exists to enforce the laws; to repel invasion; and to suppress insurrection. As most of our laws are made in the interests of property, it follows

that in enforcing the laws the military are defending property. As insurrections and invasions are dangerous to property, the second and third objects of military force are, according to the logic of Mr. Deakin, the defence of property. Strikers attack property indirectly. They demand a share of the profit of the property owners, who resist, and if the military are to protect property they must be sent against the strikers.

The workers know then what to expect from Mr. Deakin; and as no Laborite will be foolish enough to believe that a Labor government will be in power for ever, they must prepare to give up strikes or be prepared to face the military. But what of Mr. Fisher? And what of the other blind leaders of the blind who forged this weapon for the hands of labor's enemies?

In answering Mr. Deakin, Mr. Fisher said: "I have not consulted my colleagues, and I therefore speak for myself only when I say that, in my opinion, had we been so unfortunate that, in our view, the situation at that time compelled the granting of the request for troops, and they had been sent, an irreparable injury would have been done to Australia. I go so far as to say that a conflict between the troops and the people of Australia at the present time would mean the end of our first-class defence system. It would absolutely defeat and destroy the wonderful system for the defence of this country which is being successfully inaugurated at this time. I am not saying that circumstances could not arise when it would be necessary to send troops to the assistance of a State Government, but I mention what, in my opinion, would have been the effect if we had acceded to the request of the Queensland Government."

The "wonderful system" is of the utmost importance, and had the military been sent to Brisbane the system would have been endangered. Mr. Fisher's statement amounts to this: It was too early in the life of the conscription scheme to send the military against the workers. Certain people have been pointing out that this would some day be done, and they have succeeded in convincing large numbers of working people. So that had we sent the military to Brisbane, that action would have verified their contentions. The time is not ripe yet for such action, so at present we decided to keep the military back—in the interests of the scheme. In the future things may be different and it may be possible to put the troops to such use, but at present it is dangerous and impolitic. The people would be so alarmed that they would revolt against the scheme. They must be kept in the dark, until the "wonderful system" is well-established, when it will be too late for them to oppose it or strike against their masters.

The attitude of both Liberal and Labor leaders on strikes, and the use of the military forces, should be carefully considered by the working class. It bodes us no good.

A Parable.

It happened once that a man ran toward Socrates armed with an axe. He was in pursuit of another who was running from him at full speed.

"Stop him! Stop him!" he cried.

Plato's master did not move.

"What!" cried the man with the axe, "couldst thou not have barred his way? He is an assassin!"

"An assassin? What meanest thou?"

"Play not the idiot! An assassin is a man who kills."

"A butcher, then?"

"Old fool! A man who kills another man."

"To be sure! A soldier."

"Dolt! A man who kills another man in time of peace."

"I see—the executioner."

"Thou ass! A man who kills another in his home."

"Exactly. A physician."

Upon which the man with the axe fled—and is running still.—From *La Terre*.

White Australia.

THERE are many curious arguments advanced in support of the White Australia policy, but that put forward by Sydney *Truth* (June 30) is surely the queerest of all. The article is specially directed to THE INTERNATIONAL SOCIALIST, and while acknowledging the favor, one or two remarks may not be out of place. *Truth's* argument is delivered in three-and-a-half columns of small type, the same being a catalogue of the horrible doings of the black man in South Africa.

From a single issue of a Bloemfontein paper *Truth* has collected about a score of paragraphs relating to outrages committed by blacks upon white women in various parts of South Africa, and these are used to show how dangerous it would be to admit such people into this country. The argument is a one-sided one. *Truth* should look at the matter from other points of view. The whites in South Africa did not introduce the blacks into their country. They went to live in a black man's country, amongst men who had only an imperfect knowledge of white men's ideas of morality. The black man noticed that white men debauched and ravished black women, and he thought it would be quite right if he did the same to white women. This is where he made the mistake. He should not do as the white man does, he should do as he is told. No doubt the blackfellow in South Africa is a bad lot, while the white man is a saint. Everybody knows there is no comparison between them, but why do the virtuous whites go to live in a country infested with immoral niggers and other pestilential inventions of the evil one? During the Boer War, the black man had an example set him by the white Christian brother in murder and outrage, and now when the ill-informed savage puts the same moral code into practice, the horrified white journalist prints a catalogue of his sins.

Truth reminds one of the carnivorous press men who, when a shark bites a piece out of a swimmer, load the shark with insulting and offensive epithets, such as "voracious monster," "man-eater," "savage brute," etc., forgetting that the shark has a few grievances which, if he could write, he might ventilate. It is foolish to attack the shark in the press, and as foolish to attack the black man.

But how does the white man treat the black? Is the white man's conduct so superior to the black's that he can afford to throw bouquets at himself while he heaves literary missiles at the colored person? How did the American planters treat the slaves? How do the whites treat the blacks to-day in the great republic? When a white man outrages a negress he is fined a few cents; when a negro outrages a white woman, the whole town turns out and runs him down. He is lynched without a trial as a rule. How, to come nearer home, did the early settlers treat the Australian natives? Did they not shoot them in dozens, some say hundreds? Did they not poison them, and generally wage a war of extermination against them? And at La Perouse, were not the poor young lubras debauched and ruined by white men? Were not the most frightful and loathsome diseases communicated to them by superior and saintly white Australians? Huxley once said that he could find just as degraded savages in Manchester as could be found in the heart of Africa. And recurring again to Africa, what of the Belgian Butcher's (Leopold) doings on the Congo? Have the blacks of South Africa ever equalled the outrages committed by Belgian troops and rubber hunters?

In the *Westralian Worker* (21.6.12) "Kimbolton" offers some criticisms on Chief Protector Gale's report on

the condition of the aborigines. This critic evidently writes of what he knows, and he charges the Chief Protector with practically winking at foul abuses. He says that "women, whose admixture of aboriginal blood is so slight that they would, if suitably dressed, pass as white women in any community, are employed as assistants to Asiatic cooks" on stations not a day's journey from Roebourne. Further, that females of all ages are employed in "fencing, gardening, mustering," and other station work. He saw on one of the north-west stations, "a gin sinking post-holes in fairly hard ground while suckling her five-days' old infant." He says of Mr. Gale: "This worthy protector, whose arrival in a district is a signal for most of the natives to take to the hills, vehemently asserts, 'No one can deny that it is convenient labor, and that sentiment plays a leading part in its employment.' No one did deny it. The prevalence of half-caste children, and the absurdly low-wage Asiatics, and a certain class of whites, who are willing to work when employed in conjunction with native women, abundantly demonstrates the existence of some sort of sentiment. That 'the present system is satisfactory to all parties' is no doubt the result of Mr. Gale's acutely discriminating observations whilst proceeding in the squatter's motor car from one homestead to another. Are the white toilers of the North, or the black ones either for that matter, satisfied with the present system?"

The White Australian in the north-west is, according to "Kimbolton" and other writers, fast becoming piebald. The Asiatic cooks, the paternal squatters, and their aesthetic white assistants, are rapidly peopling the empty spaces with what *Truth* calls a "Chrysanthemum Charlie, Chow Kow, or Sahib Squash" breed, while here in the East and South enthusiastic and learned gentlemen of the fourth estate are preaching the purity of the race and the superiority of our own sort.

Let *Truth* probe the White Australia question to the bottom and it will find that it is not so much an ethical question as an economic one. "Don't mistake potatoes for principles," says Carlyle. We shouldn't degrade the colored race for profit, and then turn and rend them because they are not on a higher moral plane than we are. In some respects, before they came into contact with their white brethren, they are superior, but after being subjected to the "civilising influences of the capitalist system, like their conquerors and employers a good many hard things may be said of them."

London's Rich and Poor.

THE British Chancellor of the Exchequer, Mr. Lloyd George, says, "There are two million idle rich in Great Britain who lounge in clubs in London, walk the country with guns on their shoulders and dogs at heels, to whom motoring and golf are the serious occupation of their lives, and whose sole business is to enjoy themselves at the expense of the great multitudes living arduous lives without sufficient food, raiment, or repose." According to the British Mendicity Society's annual report, "there are 86,000 persons who live by soliciting alms in the streets of London." The number of idle rich, and the number of idle poor, are a sign of social disease and political evil; an evidence that in the organisation of society the moral law has been defied and the natural rights of men ignored. It has taken Socialists many weary years to force the diseased condition of Britain upon the attention of Statesmen and other responsible people, but at last both State and church are commencing to decry the present system under which the multitude suffer that the few may enjoy themselves.

Wowsers in Excelsis.

Puritanism Past and Present.

BY AJAX.

BRETHREN, the "Glorious Twelfth" is upon us. Every year according to time honored custom, the 12th of July is kept sacred to the memory of William of Orange. On that never-to-be-forgotten date the forces of Orangeism reinforced by a religious rabble of waiters, howlers, and initerant bible bangers rally to the cry of "No Popery," and hold high jinks.

William was a sort of Dutch Joshua, who did good work for the Puritan cause, exterminating Papists, ostensibly to the glory of God. He endeared himself to the hearts of Orangemen by winning the Battle of the Boyne, on June 20, 1690.

His reign is conspicuous for bloodthirsty atrocities at home and abroad, and he out-heroded Herod by the zeal with which he persecuted the Catholics and Irish. Both his public and private life show him to have been one of the biggest bounders that ever stepped.

This is your idol, O Orangemen! Here Hobnails may well ask,—"What the hell is this 'horrible owl of Orangeism' got to do with Australia?" Except as a lesson in religious and monarchical strife, the gruesome story of this heartless king has absolutely no interest for Australians, still less can the perpetuation of the memory of a religious feud fought over 200 years ago in a country 12000 miles away concern Australians.

Yet every year a holy howl of "No Popery" and "keep the memory of William of Orange green" (the Catholic color) is foisted on the public. This sanctimonious screech emanates from a clerical clique, is tintinabulated in tin tabernacles, and finds an answering echo in the rounds of Kentish fire volleyed in the Loyal Orange Lodges.

The L.O.L. institutions glory in weird and wonderful names, such as Good Queen Bess, Elijah, no surrender, chosen few, and they all meet on or before full moon. Moon in Latin is luna from which derivation we get the word "lunatic," no doubt our Catholic friends will make a note of the fact.

William was a useful tool when alive, therefore persons now try to make capital out of the dead hero, and to the rattle of old sectarian bones July fanatics round up the faithful on the anniversary of the saint.

At these local celebrations, Dill Maniacs gird their loins with the guitars of righteousness, and bedecked in barbaric regalia, rail at Rome, in a truly christian spirit of extreme unchristianity. There is much froth and fume, rant on ritualism (which means that Puritanism is becoming Romanised), a great deal of religious rancour, not to mention the bunkum about the open bible all well calculated to deceive the ignorant. To get the strength of this red herring it is necessary to glance at history. Orangeism is really Puritanism or the advanced guard of militant political Protestantism.

The so-called Reformation to which it owes its birth, although apparently religious was primary due to the economic change from feudalism to capitalism. Protestantism gave to the world no material scheme of social regeneration, it was content to leave society as it found it. Its creed was a rehash of Catholic dogma, and the exaltation of the bible as the gospel, and the law on social conduct. Socially its effect was to engender a rampant individualism as opposed to the social solidarity of Catholicism. Protestantism abolished the numerous saints' days, and thus robbed the toiler of many holidays, but in their place it cultivated assiduously Sabbatarianism. This measure proved to be an excellent buttress of capitalism as it manifestly made the worker staid, stolid, and stupid.

Therefore, Protestantism is entitled to be called the religion of capitalism, and is responsible for the due appreciation of that old phrase, "God helps those who help themselves and the Devil take the hindermost."

The history of Protestantism, the bastard child of Catholicism, exemplifies the family likeness. The same Jesuitical methods, persecution, bloodshed, and all unrighteousness are written on every page of its history.

The Reformation was successful inasmuch as it broke away from the despotic authority of the papacy, and helped to quicken free thought. It failed because it never gave to the world any plan of social righteousness to meet the changing conditions and new aspirations of men, but quickly spit up into warring creeds.

Puritanism is one of these gloomy sects whose philosophy appears to be "that the road to happiness lies through pain, and that he only who is most miserable is truly righteous."

Closely allied and inseparable from Orangeism in N.S.W. are certain political organisations, where Puritanism finds an outlet for its pernicious proclivities. The cold water craze, certain charity crusades, the kill-joy cliques, and last but not least, the social purity brigades where soured spitsters (all virgins?) pass resolutions demanding the gallows, knife and lash for sexual offenders.

"By their fruits ye shall know them." Puritanism has always inculcated a morality that is more vicious than virtuous. Several of the harsh laws in our penal code can be traced to their Puritan origin. The Public Halls Act, and Sunday legislation recently passed by the Wade government and acquiesced by the Labor ministry is a mild example of those Blue Laws inaugurated in England during the reign of the saints, for the parsons there dealt severely with everything that was opposed to the strict propriety and solemn sanctity for which puritan divines were famous. Even in later times they vigorously opposed the anti-slavery campaign, the feminists, and other progressive movements.

During the South African war, while Englishmen were scabbing on the Dutch seamen, the Australian volunteers were addressed by a leading light of Orangeism. The Moderator of Presbyterianism stood in the rain and solemnly invoked God's blessing on local Williamites who were going to South Africa to murder Dutch Orangemen, descendants of the illustrious William, of pious, glorious, and immortal memory!

Workers will remember how the local organ of Orangeism howled for the blood of the miners in the Newcastle coal strike. This sectarian sheet is ever sowing the seeds of sectarian strife and combating rationalism. One sees much bitterness and superstition reflected in its pages but nowhere can one find the way to spiritual life much less the road to economic salvation.

Last year in Ulster, the home of Orangeism, the brethren in Christ threatened to oppose Home Rule by force. The papers contained long accounts of the elaborate military preparations made to resist the law of the British Government.

It is thus loyal Orangemen fan the flame of social strife and sow the seeds of sedition.

In the north of Ireland William's anniversary is religiously observed. At these Orange orgies it is customary to repeat the well-worn stories of the brave men of Londonderry. The health of the hero is drunk with due solemnity. The formula runs thus wise: "And all who refuse to drink this toast, may they be rammed, stammered, crammed into the great gun of Athlone to be blown over the hills of damnation, and may their fat be as train oil to light the way of the croppies in Hell," etc. After this it is usual for the faithful to manifest their zeal by cracking Catholic skulls for Christ's sake. They could not do less on such an auspicious occasion.

These exuberances of July fanatics frequently end in riots, which the police have difficulty in quelling. In Australia public opinion is too far advanced for this intolerance, so the Williamites have to content themselves with the tales of the brave deeds the ancestors of speakers are alleged to have done, for Puritans love to dwell on the gloomy past and gloat over the memory of William's sanguinary exploits. The brethren are greatly concerned with such stupendous questions as Sunday desecration, popish plots, ritualism, and flag flapping.

Despite these attempts to revive sectarian strife, the star of Puritanism, which once blazed so fiercely in the night of superstition, now twinkles feebly in the dawn of reason.

To-day the wail of the Williamite is as the voice of one crying in the wilderness of wowsership. The enthusiasm of the early puritans has gone never to return, and though at these sectarian shows pulpeters may work themselves into a religious frenzy and even aspire to the sublimity of a Stephonian transfiguration, it is clear the game is played out, therefore speakers find it necessary to prefix their speeches with apologies and excuses for these extras of vituperation.

The fulminations against Rome, although partly true, are nevertheless hypocritical, because puritans have endeavored to set up an ecclesiastical tyranny worse in many respects than that which they seek to destroy.

From a working-class standpoint there is no fundamental difference between the parties in this religious or rather political squabble. The cross keys of St. Peter and the gruesome crest of Orangeism are both quartered on the same shield. That shield is superstition.

Under the cloak of religion the ghoul-like greed of political puritanism lurks. The bitter animosity and religious intolerance it engenders are reflected in those scarlet printed books such as "The Sword of the Lord" and "The Hate Flame," not to mention Fox's book of Protestant martyrs, which is so accurate that several of these saints had the satisfaction of reading how bravely they died for the faith.

The trouble with these theological tales is that they have a great tendency to deceive many otherwise well-intentioned but ignorant people, who are thus led to imagine that social salvation can be attained by close adhesion to the theological trash and narrow-minded dictates that emanate from a puritan presbytery.

Economic forces have regained sway over religious fanaticism, and puritan conceptions seem crude and out of place to-day, howbeit parsons still preach from the text, "The Ungodliness of Socialism," for the edification of old women, sickly youths, and empty pews.

Ungodly people might seek to draw the inference that resort to military force in the coal strike was an echo of the class war. The fact is that the leaders of Orangeism and Catholicism were shareholders in the mines, therefore the advocacy of force was a charitable action to save the interests of fellow Christians from the rapacity of greedy workmen. Only those lacking spiritual discernment could think otherwise.

Whatever may be their defects we must remember that puritan divines have waged war unceasingly against the world, the flesh, and the devil. They have taught us to reverence God, King, and Empire, and have made us eschew such trifles as material welfare. Possibly their creed may seem gloomy and incompatible with social righteousness, but at least they have given us the gospel of hope and led us into the highways and byways of transcendentalism.

We are greatly indebted to parsondom for one thing above all others which in their own peculiar way they have shown us, and that is death to ecclesiasticism spells intellectual life to the people.

A Popular Hero.

BY A. RUTHERFORD.

THE other day patriotic citizens were shocked to learn that one of Britain's most brilliant direct actionists had passed beyond the realm of human ken, in the person of Sir George White, K.C.B., and a page of other idiotic and meaningless letters following, finally reaching an alphabetic terminus with the letters "V.C.," which reveal the late lamented in the light of a true British knight, a son of the bulldog breed, but whose pre-rogatives and cultured wisdom taught him to dine and live far beyond the precincts of the kennel.

We are informed that Sir George won his V.C. at Kandahar, the scene of a skirmish with mountain tribes who were firmly ambushed behind the giant rocks.

The royal artillery of Christian England had failed to dislodge the enemy, when it suddenly occurred to Sir George that he had a slashing sword by his side, and pulling it out, he yelled and rushing up the hillside killed the leader of the Afghans and the rest ran away.

One hastens to inform readers that this circumscribed account of the General's bravery is not copied from the "Union Jack" or the "Boy Scout," but from the news columns of the capitalist press, or rather a penny blood of a different variety. Any observant individual would quickly realise how anxious the knave ruling class are to make full use of their dead heroes as well as their live ones.

The opprobrious capitalist press stands out like a leprous death's head while posing as a teacher ventilating the voice of reason; claiming as its rightful inheritance the very soul of veracity; pointing with paternal authority to the highway of morality; and with a tongue sparkling with ten thousand contradictions vouches for the truth of the verbiage of the smart set. Their history the long and unbroken lineage of kings; our intoxicating victories on battle fields; our double-standard navy; our nobility; our generals, dead and alive; down to our "duty." Everything that dwells in the wells of barbarism is piously administered to patriotic dupes. Very gingerly does the press deal with the late General's doings in Africa and quickly passes over the siege of Ladysmith—a siege like that of Mafeking, grossly exaggerated, to dwell upon his chivalrous generosity, his magnificent demeanour as a man; and his fascinating influence as a leader of men.

But a simple analysis of the mental standard of the men he led would reveal his merits and demerits as a man, or even as a soldier, whose virtues are yet to be discovered. The attempt to place before the mental vision a kindly gentleman dressed in grotesque array—a dress even wilder than that of the American Indian—wreathed in a saintly smile, full of pathos, has failed decisively and miserably. The hour is late. The striker knows him; the children know him; the widow knows him; far behind the seething vortex of vicious Romanism he is now known. He is known the world over—the spectre of slavery. His evidence is the sword; his verdict the grave; his wine is blood. Truly an apparition from hell, furious for an early judgment.

What Profit Means.

PROFIT is the sum of all capitalistic villainies. It means to the workers:

Narrow lanes and slum hovels.
Adulterated food and shoddy clothing.
Low wages and unemployment.
Fears for the future.
Unpleasant memories of childhood.
Insults from those above.
Envy of those beneath.
False religion.
False economics.
False press news.
Cable lies.
Tyrannical government.
Bullets and bayonets.
In fact there is nothing too evil to be done for profit.

Some Exponents of Modern Socialism

BY F. E. S. HEWISON.

PROMINENT among the workers for Socialism stand the following:

Francois Noel Babeuf (1764-1796), born at St. Quentin, France, guillotined with Darré for attempting to overthrow certain legislative projects of Robespierre, was one of the stars of Socialism;

Etienne Cabet (1788-1856), born at Dijon, author of "A Voyage to Icaria" (1840), and who pleaded therein for a shorter working day than our 8-hour-day, was a notable Socialist;

Count Henry de Saint-Simon, elected President of his Commune at the French Revolution, and subsequently imprisoned as an aristocrat, and who died in the midst of his scholars (Comte and others), in 1825, was another;

Chas. Fourier, born at Besancon in 1772, imprisoned during the Reign of Terror in 1793, and who challenged the moral basis of commercialism, was a Socialist;

Pierre Joseph Proudhon (1809-1865) also born at Besancon, an extraordinary genius—a man of the people, author of several essays, and of the celebrated declaration that "property is robbery"—although pleading for Anarchy, practically did good service to Socialism;

Karl Robertus (1809-1875), a great thinker and writer, was a Socialist;

Ferdinand Lassalle (1825-1864), the "Messiah of Socialism," born at Breslau (like Karl Marx, a Jew), unfortunately killed in a duel arising out of a love affair, was a Socialist;

Karl Marx, "the greatest name in German," as J. Morrison Davidson has it (1818-1883), born at Treves, student of law and economics, master of European literature, acquainted with six European languages, and whose "Das Kapital" has justly been termed "The bible of the working class," was the father of modern, scientific, international, revolutionary Socialism.

Frederick Engels, co-discoverer with Marx of the "Materialistic Conception of History," or, as it is sometimes termed, "Economic Determinism," second only to Marx in economic knowledge, and author of "Socialism: Utopian and Scientific," etc., etc., was a Socialist.

Alfred Russell Wallace, scientist, etc., the co-discoverer with Darwin of the evolution theory, is a declared Socialist.

William Morris, poet-laureate of the Social-Revolution, was another;

Dr. Kotoku and his brave Japanese comrades, standing on the scaffold for the cause they loved, and defiant of death, were Socialists; August Bebel, leader, German Social-Democrats, is another. E. Belfort Bax, journalist, and G. Bernard Shaw, journalist and playwright, are others. Robert Blatchford, journalist, is another; The Countess of Warwick, preaching Socialism in the highways and byways of Great Britain, and who places her motor car at the service of lecturers, is a Socialist—international and revolutionary; Tom Mann, bearer of the red flag of revolt, lecturer, etc., and who has been martyred several times, is a Socialist.

Henry E. Holland, journalist and lecturer, also valiant fighter, and several times martyred for the cause, is a Socialist. Henry M. Hyndman, classical scholar, journalist, and author of several economic works, H. H. Clapton, journalist, and Ben Tillet, lecturer, are also pronounced Socialists; M. Jaures, journalist, is another; Debs, American journalist, etc., and Robert Hunter (though an American millionaire), are Socialists; likewise Jack London, American journalist, and H. Scott Bennett, lecturer; Kautsky, journalist, is another; J. Morrison Davidson, barrister and journalist, is a Socialist; Lawrence Gronlund, American barrister and journalist, author of the excellent "Co-operative Commonwealth," was a Socialist; Peter Bowling, martyred by N.S.W. rat politicians, and J. R. Wilson, similarly martyred, are Socialists.

William Henry McNamara and Andrew Thompson, lecturers, and pioneers of Australian Socialism in the early nineties, when the late Australian Socialist League was formed by them, victims of the great white plague, revolutionary Socialists, and of loving memory, were truly Socialists of the Marxian school, and fighters to their life's end.

Edwin J. Brady, poet-laureate of Australian Socialism, is also a warrior of the same school; Ella Wheeler Wilcox, poetess, is a Socialist. Mrs. Dora B. Montefiore is also a Socialist.

To which may be added those connected with the Chartist movement of 1848, who stepped towards Socialism. The list of Socialists might, indeed, be interminably lengthened, for the army of the Social-Revolution, before whom thrones, temples, and parliaments tremble, numbers millions, and daily gains added strength.

We are told by the press that there is no class struggle, and that the interests of capital and labor are identical. If this is so why do the capitalists hate strikers and love scabs?

THE HELLISH COMEDY.

[FOR THE INTERNATIONAL SOCIALIST.]

BY J. F. MARTIN.

The persons say there is a hell,
A fact we can't deny,
We toilers have continual hell
Until the day we die.
We live in noisome kennelled slums,
We eat the coarsest food,
Our clothes are cheapest shoddy,
Our collars blackened wood.
We hang like flies on trains and trains,
The rich have motor cars;
We smoke the dooped tobacco,
Our masters smoke cigars;
The rich man drinks the finest wines,
He sips the light champagne;
The toiler gorges poisoned beer,
Which robs him of his brains.
We raise grand temples to our gods,
Adorned with sculpture fair,
Enlivened with marble-rich and grand,
And carvings true and rare,
Near by our temples we build slums,
Where children starve and cry,
Where women sell their womanhood,
And madmen rave and die.
O foolish men! O foolish act!
O mockery sublime!
You raise grand temples to your gods,
And in your slums breed crime,
Far out on the heaving ocean,
Away from the sight of land,
See there she toms a murderous thing,
The work of Christian hands,
Deep in her bowels her stokers slave,
To urge her plunging screws;
Whilst on her decks they exercise,
And drill her gunners' crews.
The signal's given for battle form,
Her consorts swing to line,
Whilst under all lurks ghastly death,
A torpedo or a mine.
And now hell's gate seems open wide
To vomit death and fire,
As murderous guns belch forth their shells,
To cause destruction dire.
The battle's o'er, the victory's won,
A victory for hell,
Five thousand honest souls have died,
And sunk beneath the swell.
Here is advice to honest men—
I'm sure you'll think it right,
A patriot remains at home,
A fool goes out to fight,
No woman fair should children bear,
To murder and to slay,
Great wars have laid great nations low,
And brought them to decay.

Industrial Workers of the World.

(ORGANISED 1905.)



Raynor's Buildings, Wellesley-street.

This organisation stands for industrial action only, and is not affiliated with any parliamentary party whatsoever, nor with any body other than an industrial organisation.

Revolution and Legality.

BY E. J. B. ALLEN.

In these days of plethora of parliamentary political parties, it is a common occurrence to find men who profess very loudly to be revolutionary Socialists in one breath, and in the next talking of a legal revolution, to be accomplished by a majority of Socialists being elected to the House of Commons. These men, no doubt, are honest and sincere, but they evidently lack continuity of thought, and a proper appreciation of past historical events.

When Karl Marx wrote, "Force has ever been the midwife of Progress, assisting the birth of the society," it was stating the whole of social history in a nut-shell. It states a fact, and as such has to be borne in mind.

The revolution in England, of 1648, started with the illegal act of Hampden, who refused to pay the tax called "ship money," levied in the name of the king.

The House of Commons illegally usurped powers that it had previously never possessed, according as its powers were defined in the constitution. The trial of Charles was brought about by illegal and unconstitutional acts of the Commons. The abolition of the Monarchy and the House of Lords was performed by less than fifty members of the Commons. The House of Lords was not sitting, and did not vote on the proposition at all. Colonel Pride surrounded both Houses with military, and he seized forty-seven members of the Presbyterian party to start with, and shut them in a lower room. Ninety-six other members were included, and it was the insignificant minority of less than fifty, at the dictates of a military despotism, that went through the solemn farce of legalising the acts of a victorious revolutionary army.

It is as well to note that the Commons and the parliamentary forces had economic power before they attempted to get political power. Hume tells us that the members of the first House of Commons, which seriously quarrelled with Charles, were three times richer than the Lords. The whole movement, from Hampden's refusal to pay the tax, down to the beheading of Charles, was illegal and unconstitutional according to the laws and constitution then prevailing.

To be continued.

The Socialist Postbag.

C.F.M. writes: "Dear Comrade: Here is a shilling to the Press Fund. I gave my paper away and forgot Denford's address, but I enclose a shilling for his fund. I am going to send a shilling a week for that. I am managing a store here and can give you all the printing, such as billheads, price lists, etc.—Yours for Revolt."

C.F.M. is helping us in several ways. First, he buys the paper. After reading it he gives it to some likely reader. Next, he subscribes to the Press Fund, and the Printing Plant Fund, and also guarantees a shilling a week towards it. Lastly, he promises all his printing. There's a valuable lesson on how to do it in his letter. If all our readers were as thoughtful and helpful the paper might soon be enlarged and this country flooded with valuable Socialist literature. Let all who can follow C.F.M.'s example.

A.C.E. (Ipswich)—"Dear Comrade: It is now quite a long time since I wrote to you. I have been rather busy of late, having returned to work again. I have been endeavoring to form a branch of the Australasian Socialist Party here, and am calling a meeting on Thursday evening. In all probability I shall be successful. I can at least count on a dozen members to start with, and can say without boasting that we shall have a hundred members in less than six months. I notice that you are inviting subscriptions for printing fund. Well, I will guarantee £1, and would like to make a further suggestion in this direction. Invite all members of the A.S.P. to take up shares with a view to running a Socialist daily paper."

A Socialist daily is a long way off in Australia yet, but the INTERNATIONAL SOCIALIST weekly is an accomplished fact. Until the time for a daily edition arrives, we want all good workers like A.C.E., who is one of the best, to put their hands to it until we get another thousand circulation. When that is accomplished, the INTERNATIONAL SOCIALIST can be improved and enlarged, and the way prepared for a daily edition.

J.W.S. (Moree). "I have been to Boomi, about 70 miles from Moree, and there I met some of my old-time Labor friends, and had an interesting talk with them on the political situation in Australia. They are apparently in the dark as to the cause of the Labor Party side-stepping Socialism. At heart they are Socialists, but have always pinned their faith to the Labor Party to fight for and eventually bring about Socialism. They are willing to admit that they are in a degree disappointed, but seem to think the Labor Party will be able to explain all when they come to face the people on the hustings. They seem to think that it is a case of the boys with the mits. The Socialists are trying to get Socialism in one handful from the bottle, while the Labor Party are getting the same Socialism a nut at a time, or a few at a time, step by step. So I promised to send a few copies of THE INTERNATIONAL SOCIALIST to them, and some of them promised to become subscribers. I sent half of my last lot, and I want you to send a dozen, for which I am enclosing 8d. I must confess that I feel grieved to find so great a split between two parties, of a class whose interests should be all in one platform, or one channel—a class which should be as solid as a rock. But I am a Socialist as far as it is possible to obtain Socialism, and I fear that a sudden revolt or a sweeping rush for Socialism might be so disastrous as to kill its own strength and overcome the good intended. This is only my humble opinion. Could the ideals of Socialism be attained, then would be the millennium here with us. That's why I love the Socialists."

Regarding the Australian Defence Act, or militarism. THE INTERNATIONAL SOCIALIST'S attitude on that question is an estimable one. Could militarism be done away with the world over, and all the workers banded together in a brotherhood, that would be making heaven of this earth—where I really think should be. But Clem Johnson put the case fairly plain in *Truth* recently. I would like your opinion on his views. Quite a controversy has gone on. I suppose you saw the letters.

I have not so much objection to the drilling of our boys so long as it is done while the sun shines in day time, and so long as encampments were decently conducted. But the grouping of boys at encampments with no restraint on tongues or conduct is not conducive to the best interests of the lads, and the oath should not be enforced, at least, not until the boys are of age."

That letter appeals strongly. Here are some of the best fellows in the world, in the dark as to why the political trimmers are "side-stepping Socialism." They are disappointed, but seem to think the leaders will be able to explain all when they face the people on the hustings. Of course, they will be full of explanations, and in the absence of better knowledge, the bush workers will be satisfied and will continue to vote for the men who sell them out. J.W.S. is distributing bundle after bundle amongst them, but we want hundreds to do the same to make the necessary impression. Can any more of our readers help us to reach the brainy men out-back?

A.S.P. News & Notes.

National Executive.

MEETING OF Ad. Council held on June 29, 1912. Delegates present: Whitmore, James, (Sydney), Knight (Leichhardt-Annandale), Bowen (Balmain), Druhmell (International Socialist Club), O. W. Jorgensen (manager), Winspear (acting-editor and treasurer), Denford (acting-gen'sec.).

Com. Whitmore elected Chairman. Minutes read and adopted. Correspondence: Brisbane branch wrote re pamphlets explaining difference between Socialist and Labor Parties, also advising of developments at Toowoomba. Received and pamphlets to be forwarded.

The S.L.P. wrote re unity, and stating that they could only join upon approved I.W.W. political basis. Received and resolved that an acknowledgement be sent.

Newtown Branch wrote enclosing affiliation fees, 6s 6d.

Received manager's weekly report: Income: subscriptions, £3 5s; agents, £1 13s 9d; Press Fund, 18s 7d. Subsidies: Newtown, 4s; I.S. Club, £2; Leichhardt, 3s 4d; casual sales, 2s 8d. Total, £8 7s 4d. Literary sales, £1.

Expenditure: Petty cash, £1 5s 6d; wages, comp., £3; acting-editor, £1 10s; manager, £2; rent, £1 10s; electric light 17s 3d. Total, £10 11s 9d.

Resolved that the accounts be paid.

Moved on behalf of International Socialist Club, "that the disinterested action of Comrades Jorgensen and Winspear in voluntarily lowering their salaries 10s each week be endorsed with appreciation." Carried.

Correspondence from H. E. Holland held over from last meeting was read and discussed.

Resolved that Comrade Holland be written to regarding the financial position.

Resolved that a vote of thanks be tendered to the International Socialist Club for timber purchased for office fittings, etc.

The Council then adjourned till following Saturday.

Branch secretaries should address all A.S.P. communications to H. L. Denford, acting-general secretary, 115 Goulburn-street, Sydney.

Socialist Publishing and Jobbing Plant.

During the week the acting general secretary has received three additional guarantees of £1.

Received on account: H. L. Denford 2s 6d, F. J. Riley 1s, O. W. Jorgensen 1s, W.R.W., 1s, A. James 1s, L. Dummer 2s, A. Reeves 2s 6d, G. F. Lorimer 1s, A. Duffield 2s, J. Quinton 2s 6d, G. Grainger 2s, E. Wagner 3s, D. Norton 2s, G. Burgess 1s, A. Smith 5s, L. Black 1s, G.B., £1, J. P. Green 5s, Chas. F. McNamara 1s, Bill Buck 1s. Total for week, £2 17s 6d.

Total amount received, £10 4s 0d.

Sydney.

Branch Fund.—Previously acknowledged, £50 18s 7d. Collected Wednesday night, 5s 10d; collected in domain, £1 12s 1d; collected Sunday night, 10s 7d. Total, £53 7s 1d.

Good meetings were held in the Domain on Sunday afternoon and Market-St. at night. Good audiences came along and were interested in arguments put forth by the various speakers.

On Sunday evening, Comrade James delivered an interesting lecture at the Socialist Hall, 37 Park-St., on "Reform and Revolution" when he defined the terms and explained the effect of various reforms. Several questions were asked and dealt with at the close.

A welcome visitor to the Party Rooms last week was Mr. P. H. Hickey, Sub-Editor of *Maoriland Worker*. Mr. Hickey is visiting Australia on behalf of the Waihi miners on strike, and so far, is meeting with fair success.

Balmain.

A good meeting was held at Rozelle on Saturday night, when M. Moore, Brown, Bowen were the speakers.

Another successful meeting was held on Sunday night at Balmain, Sloan, Bowen, and Willis being the speakers.

Branch members are asked to make themselves financial.

Newtown.

Very successful meetings were held at Newtown Bridge on Saturday and Sunday evenings. Good literature sales.

"Militarism in all its forms is a menace to the people of Australia" is the subject for the next debate, July 18th.—ANNIE DUFFIELD, sec.

Leichhardt-Annandale.

The usual meeting was held on Saturday night, when Hokin and Knight were the speakers. A propaganda meeting was held on Sunday night when Knight and Young spoke.—YOUNG, sec.

Central Melbourne.

The usual meetings at Collingwood and South Melbourne were held on Friday evening. Despite the unfavorable weather conditions, there was a fairly good attendance, and a good sale of literature.

On Sunday afternoon the Yarra Bank meeting terminated earlier than usual owing to the heavy rain.

The same evening comrade A. Zeegan delivered an address in the Party headquarters, his subject being "The Way to Win." There was a good attendance and some excellent discussion.

All the other activities of the Party continue to boom, while we are pleased to record another increase in membership.

Members are asked to note that the next monthly dance of the Party takes place on July 22nd. Tickets for same can be had by applying to comrade O'Shea.

The lecturers for the following Sundays at Party headquarters will be: J. H. Cruickshank, A. J. Sullivan, J. R. Wilson, and Mrs. Barnes. Members are asked to make same known amongst their friends and invite them along.—J. R. Wilson, sec.

Please note address: Central Melbourne Branch, Australasian Socialist Party, 272 Flinders-street, opposite Flinders-street Railway Station, Melbourne.

POLITICS OF TO-DAY

Politics—a game of in and out,
A balancing of echoes, words, and deeds,
A shuffling of promises, a rout
Of parasitic interests and creeds.

Press and Maintenance Fund.

Already acknowledged, £11 4s 9d. J. Anthony (Broken Hill) 1s, E. McLaughlin (Broken Hill) 1s, J. J. O'Reilly 1s, J. Parker 1s, J. Parker, jun., 6d, W. R. Beezley 6d, M. Anthony 6d, Easterday (Ipswich) 8d, C. F. McNamara (Trangie) 1s, collected at Club Social, 11s 5d. Total, £15 3s 4d.

International Socialist Club.

Half-Yearly Meeting, Sunday, July 14th, at 11 a.m. Business: Adoption of Balance Sheet; Election of Officers for the ensuing half year. Nominations now received at Club Rooms. Make yourself financial.

K. G. DRUHMEL, Secretary.

Answers to Correspondents.

K.K., Port Darwin: E.B., Sebastopol; D.O.S., Fitzroy, Vic.; F.S.P., Queanbeyan; N.W., Cobay; M.S., Canungra, Q.—Subs received. Thanks.

"A Socialist" (Lithgow)—Will try to get his initials for you.

E.B. (Sebastopol)—Your favor to hand—thanks. Hope to deal with it in next issue.

T. P. Mottram (Melbourne)—Regret you could not come before leaving. Trust you will be successful here, but political opportunists are rather plentiful in the unions.

Jayem (Adelaide)—Received—thanks. Hope to be able to see shortly.

J.S. (Moree)—Every conscript is compelled to take the following oath on enlisting in the Citizen Forces: "I swear that I will well and truly serve our sovereign lord the king as a member of forces of the Commonwealth of Australia, and I will resist His Majesty's enemies and cause His Majesty's peace to be kept and maintained, and that I will in all matters appertaining to my service faithfully discharge my duty according to law. So help me God." At 12 a boy is registered as a junior cadet. At 14 he is drafted into the seniors. At 18 he enters the Citizen Forces, when he takes the oath.

Jas.G. (Brisbane)—Received—thanks. Brisbane Courier's endorsement should be enough for the workers. Watch him, and let us know of future developments.

F.E.S.H. (Hurstville)—Glad you are recovering. The conscripts will be much worse ere the officers are done with them. Glad you liked the issue of the 6th.

H. E. Holland Defence Fund.

(Week ending 29.6.12.)

Previously acknowledged, £21 19s 1d. J. S. Thompson 1s, J. Sherd 1s, New Chum 2s, New Chum 2s. Total, £25 7s 5d. This Fund is closed.

Sydney Propaganda Fixtures.

SATURDAY.

Rozelle—C. Moore, Sloan, Talbot, Leichhardt—Young, Knight, Roche. Newtown—Shade, Duffield, Walsh. Bathurst-street—James, Quinton, Martin.

SUNDAY.

Domain—Chambers (chair), Brown, Roche. Market-street—Quinton (chair), James, Riley. Rozelle—M. Moore, Talbot, Bowen. Balmain—Sloan, C. Moore, Shade. Newtown—Duffield, Walsh, Martin. Socialist Hall, 37 Park-street—Comrade Willis lectures on the "Evolution of Society."

WEDNESDAY, JULY 17.

Socialist Hall, Park-street—A. James lectures on "William Morris."

Notice of Removal.

On and after this date the business of THE INTERNATIONAL SOCIALIST will be conducted at

115 GOULBURN-ST., SYDNEY.

Correspondents are requested to address their communications accordingly.

O. W. JORGENSEN, Manager.

May 25, 1912.

"The Crime of Conscription"

BY H. E. HOLLAND.

Price 3d, post paid; per dozen, 2s.

Order from the Manager, 115 Goulburn-street, Sydney.

Printed and published by Henry Edmund Holland, for the Australasian Socialist Party, at 115 Goulburn-street, Sydney, New South Wales, Australia.